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Article:	**Social Change in the Time of Covid-19: A Phenomenal Study in Malaysia from the Perspective of Maqasid *Al-Sharī'ah***	
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Social Change in the Time of Covid-19: A Phenomenal Study in Malaysia from the Perspective of *Maqasid Al-Sharī'ah*

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Abstract

The COVID-19 pandemic has made a huge impact on Malaysia since the first Movement Control Order (MCO) was implemented in March 2020. All sectors including the economic sector, tourism, services, sports, the religious sector and entertainment have been subjected to the Standard Operating Procedures (SOPs), such as the wearing of face masks, hygienic care and physical distancing. Although compliance with the SOPs can still be questioned, it is undeniable that it has changed the society's way of living in Malaysia as the people are urged to adopt and adapt to the new norms in order to combat the spread of the virus. In fact, social change in times of COVID-19 can be considered as a new *'urf* (custom) practiced by the whole Islamic world. The issue is that these new changes coming with the application of the various SOPs for virus prevention are claimed to be for the benefit of religion, health, economy and education. Through phenomenal methodologies/Using a phenomenological methodology, this study emphasizes two main objectives, that are, explaining social change due to COVID-19 in Malaysia and analysing the correlation between social change and the parameters of *maqāsid al-sharī'ah* (the higher purposes of *Shari'ah*) in each new practice. In conclusion, it should be emphasized that the current social change must correspond with *maqasid al-shari'ah* especially in dealing with the matters of the religion.

Keywords: COVID-19, *maqasid al-sharī'ah,* social change, Standard Operation Procedure (SOP)

Introduction

A year after the first Covid-19 case, Malaysia continues to grapple with the virus with more than 3000 daily cases as on the 19th January 2021. The Ministry of Health Malaysia

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reported a total of 165, 371 cases where 39, 464 of them are still active and undergoing treatment.[1] This has entailed questions as to the causes for the soaring number of positive cases, when previously, Malaysia had already reached a double-digit daily case during the enforcement of the Recovery Movement Control Order (RMCO). However, after reaching that critical point, the people started to neglect the SOPs such as maintaining good personal hygiene and social distancing and began to casually visit neighbours and relatives.[2] This has caused a spike in new cases. A similar pattern happened in Ohio, as reported by Sheehan M. M., et al. (2020) where the people resumed their activities and paid little attention to the SOPs after achieving a remarkable decline in the daily Covid-19 cases.[3] It is apparent that the same consequences have affected the Malaysians.

Although the cases have not decreased as planned, the fact remains that Covid-19 has forced the society to live their lives in a new environment which brought about a dramatic social change within the community, affecting various facets such as social interaction, the economy, religion and education. Social change is an alteration or transformation regarding the collective behaviour of the mankind subsequent to numerous factors such as the technology, social institution, environment and population.[4] Form W. and Wilterdink N. (2021) state that social change is attributable to interactions between societies, changes in the ecosystem, technological innovations, population growth, changes in thoughts and ideologies, fluctuations in the economy, and political movements.[5] Likewise, Huberty E. S. (2021) averred that the same factors and social changes in a community are inevitable and are bound to happen due to conflicts, demographic changes or cultural transformations.[6] The Covid-19 thus has affected the country and brought about a change in the lifestyles of the people as well as interactions between communities. As a result, the

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[1]The Ministry of Health Malaysia, "Situasi Semasa Pandemik COVID-19 Di Malaysia," [The Current Situation of the COVID-19 Pandemic in Malaysia], Official Website of *The Ministry of Health Malaysia,* accessed on Februari 1, 2021, http://COVID-19.moh.gov.my/.

[2]Berita Harian, "COVID-19: Kadar Tak Patuh SOP Masih Tinggi," [COVID-19: SOP Non-Compliance Rate Still High], *Berita Harian,* accessed on Februari 5, 2021, https://www.bharian.com.my/berita/nasional/2020/11/749974/COVID-19-kadar-tak-patuh-sop-masih-tinggi; Astro Awani, "COVID-19: Kurang disiplin kendiri, kesedaran punca peningkatan kluster tempat kerja – MTUC," [COVID-19: Lack of Self-Discipline, Awareness of the Root cause of Workplace Cluster Increase], *Astro Awani,* accessed on Februari 1, 2021, https://www.astroawani.com/berita-malaysia/covid19-kurang-disiplin-kendiri-kesedaran-punca-peningkatan-kluster-tempat-kerja-mtuc-265661.

[3]Mega M. Sheehan et al., "Changes in Social Behavior Over Time during the COVID-19 Pandemic," *Cureus* 12, 10 (2020).

[4]Lumen, "Social Change," *Lumen,* accessed on February 10, 2021, https://courses.lumenlearning.com/sociology/chapter/social-change/.

[5]William Form, and Nico Wilterdink, "Social Change," *Encyclopedia Britannica,* accessed on February 4, 2021, https://www.britannica.com/topic/social-change.

[6]E. S. Huberty, "What Is Social Change," *Human Right Careers,* accessed on February 10, 2021, https://www.humanrightscareers.com/issues/what-is-social-change/.

society goes through social changes apprehended as compliance to the rules of the SOPs, reshaping of the education system during the pandemic, patterns of the economy and financial markets, etc., that need to be handled effectively.

However, if the social changes are examined closely, it is apparent that they are mainly changes from the positive to negative. Previously, the people responded well to the pandemic and followed the Covid-19 orders besides living by the taglines "Kita Jaga Kita" ("Look After Each Other") and "Kita Belum Menang" ("We Have Not Won Yet"). However, as time passed, the people began to be less cautious and flouted the SOPs for Covid-19 as well. An example of this scenario was evident from the Sabah State Election on 26th September 2020 where cases of Covid-19 started to spread and increased right after the election.[7] This clearly indicated that there had been groups of people who breached the SOPs of RMCO that were currently being implemented then. Aside from that, the number of people who were fined for disregarding the SOPs started to rise with almost 1000 people arrested per day.[8]

It must be emphasised here that the community has definitely got used to the new normal but whether its pattern really holds benefits for the people, or the other way round, is a pivotal question that must be addressed. This is because the acceptance by the public these new orders will surely bring about a prosperous environment especially in the aspects of health and life protection through social distancing and other SOPs, which also assures the preservation of *maqasid al-shari'ah* as a whole. However, being that it focuses only on healthcare, it is seen to exacerbate other elements namely the economic, spiritual, social and family relationships which are important and highlighted in *maqasid al-shari'ah* as well. Therefore, this study is conducted to study in depth the social changes that has happened in Malaysia during the outbreak of the Covid-19 and the relation of its practices to *maqasid al-sharī'ah*.

2. Research Background and Literature Review

Covid-19 is a disease that has brought about a great impact to communities all over the world. It has resulted in drastic and rapid changes in the life of mankind ever since it was first discovered, and thus has been identified as a social change. Before proceeding through the details of the social changes caused by Covid-19, a thorough definition of social change will be presented first. Theoretically, people will definitely go through changes be they big or small, such as changes of ideas or opinions, or even greater changes which will affect

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[7]Iskandar Ibrahim, Mohd Nasaruddin, and Luqman Arif, "Kerajaan Akui PRN Punca Kes COVID-19 Meningkat," [Government Admits PRN Cause COVID-19 Cases Rise], *Berita Harian,* accessed on Februari 6, 2021, https://www.bharian.com.my/berita/nasional/2020/10/739149/kerajaan-akui-prn-punca-kes-COVID-19-meningkat.

[8]Ibid.

the future life of mankind.[9] There are seven theories of changes that serve as the basis of social changes as identified by Mohamad Kamil & Rahimin Affandi (2009):[10]

   i. Human beings are living organisms that have the potential to change and grow
  ii. The theory of the rise and fall of civilisations that is related to their period of civilization
 iii. The theory of unity in the community that leads to the growth of a civilisation
 iv. The growth of a civilisation is the result of being strong physically and spiritually
  v. The theory of a colonial mentality where the colonised believe they are inferior to their coloniser
 vi. Emphasising on learning history to learn from the previous mistakes and improve the nation
vii. The importance of learning sociological research to solve the problems faced by the Muslims worldwide.

Based on the seven theories mentioned, it is apparent that social change is the alterations of the social organisation of a specific group or community as a consequence of new norm developments, changes of roles, and new technology introduction.[11] Although the early stages of the change may seem unusual, eventually it becomes common due to the society embracing the changes around them.[12] Besides, the characteristics of social change namely inevitable, ubiquitous, multi-leveled, contagious, rated variously, detectable and measurable, have helped the process of change to take place.[13] Hence, the new norm brought about by Covid-19 as a disease mitigation measure and to maintain the health of every individual has definitely created a social change.

There are three general factors that stimulate social change namely economic, political and cultural factors.[14] It can also be from the internal and external factors within a society. Juliana, L. (2015) asserted that internal causes are population change, new discoveries, conflicts within a society and community revolution.[15] Whereas the external causes are

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[9]Nanang Martonon, *Sosiologi Perubahan Sosial: Perspektif Klasik, Modern, Posmodern dan Poskolonial.* [Sociology of Social Change: Classical, Modern, Postmodern and Postcolonial Perspectives] (Jakarta: Raja Grafindo Persada, t.t), 14.

[10]Mohamad Kamil, and Rahimin Affandi, "Perubahan Sosial Dan Impaknya Terhadap Pembentukan Modal Insan Menurut Ibn Khaldun," [Social Change and Its Impact on the Formation of Human Capital According to Ibn Khaldun]. *Jurnal Hadhari* 1, (2009), 47.

[11]C. T. Akujobi, and Jackson T.C.B Jack, "Social Change and Social Problems," in *Major Themes in Sociology: An Introductory,* E. M. Abasiekong, E. A. Sibiri, and N. S. Ekpenyong, (eds.) (Benin City: Mase Perfect Prints, 2017), 493.

[12]Jeremy Greenwood, and G. Nezih, "Social Change," (Discussion Paper, No. 4385 May 2008), 1.

[13]C. T. Akujobi, and Jackson T.C.B. Jack, "Social Change," 494.

[14]Diana L., "Theories of Social Change," *Bertelsmann Stiffung*, January, 2005.

[15]Juliana Lumintang, Pengaruh Perubahan Sosial Terhadap Kemajuan Pembangunan Masyarakat Di Desa Tara-Tara I, [The Influence of Social Change on the Progress of Community Development in Tara-Tara Village], *e-Journal Acta Diurna*, Vol. IV (2) (2015): 4-5.

interactions with the environment, as well as civil wars. In the dimension of economy, China is an example where it managed to reduce its rural poverty from 250 million in 1978 to 14.9 million in 2007 after undergoing a series of economic reforms.[16] This shows that social changes can occur due to internal and external factors of a community. Hence, the situation emanating from Covid-19 which has affected the world would definitely lead to changes in many spectrums such as the economy, the administrative pattern of politics and cultural life, as Man is forced to live in an environment of a deadly contagious virus. These changes are referred as the 'new normal', meaning a new way of living during the Covid-19 pandemic.[17]

Although the terms, social change and new normal seem different, they are both related to one another. While social change is a wider concept stimulated by economic, cultural and political factors, the new normal started to be popularised following the crisis of Covid-19. It also refers to the changes in lifestyle which include social distancing, maintaining good personal hygiene, wearing masks, and avoiding crowded areas to prevent the spread of Covid-19.[18] This means, the new social norms are adopted as the current way of life to reduce the risk of disease transmission.[19] These new practices will eventually affect every individual's lifestyle and behaviour, hence creating a social change in the dimension of economy, education, religion, culture, social interaction, etc., which are discussed in the theory of social change. Therefore, regardless of the terms used, they are still inter-related as the new norms during the Covid-19 outbreak will subsequently transform the social life of the society.

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[16]Karina W. and Bonnie L. B., "Introduction to Social Change and Human Development*," International Society for The Study of Behavioural Development* 1, 55 (2009): 2.

[17]Andrian Habibi, "Normal Baru Pasca COVID-19," [New Normal Post COVID-19]. *'Adalah Buletin Hukum and Keadilan* Vol. 4, 1 (2020): 198-199.

[18]The Malaysian National Security Council, "Pembudayaan Norma Baharu," [Cultivation of New Norms], *Laman Web Rasmi Majlis Keselamatan Negara,* accessed on Februari 11, https://www.mkn.gov.my/web/ms/2020/12/02/norma-baharu/.

[19]Putu Agung, "COVID- 19 dan Potensi Konflik Sosial," [COVID- 19 and Potential Social Conflict], *Jurnal Ilmiah Hubungan Internasional* 16, 2 (2020): 4, https://doi.org/10.26593/jihi.v1i1.3867.39-45
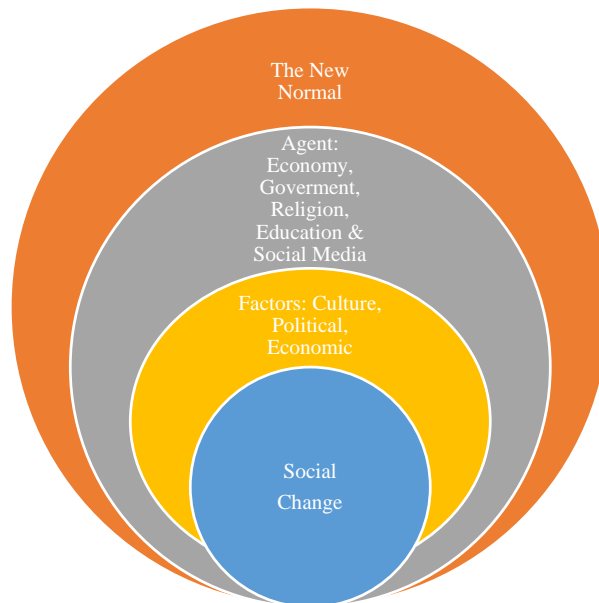
Figure 1. The relationship between the new normal and social change

It is interesting to note that the social changes caused by the Covid-19 outbreak occurred in several aspects. Haleem A., et al (2020) mentioned that the virus has directly affected the people's life and the growth of the global economic sectors namely pharmaceutical, solar power, tourism, electronic and information technology.[20] On a macro level, Covid-19 has caused changes to three main sectors: the health, economic, and social sectors. There are five agents that contribute to social change: the economy, government, religion, education and mass media.[21] In the case of social changes during the Covid-19 pandemic, it is the result of the implementation of new rules imposed by the government with the help of the mass media that disseminates Covid-19 related information to create awareness among the public and keep them informed.

The impact that social change has on the society's behaviour during this pandemic is in both the positive and negative light. Among the positive effects are that the community has changed to a healthier lifestyle. For instance, in India, the implementation of a total lockdown has brought significant changes to their social life. They enjoy better sleep quality and practice good eating habits to strengthen their immunity. There is also a

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[20]Abid Haleem, Mohd Javaid, and Raju Vaishya, "Effects Of COVID-19 Pandemic In Daily Life," *Current Medicine Research and Practice* 10*, 2 (2020): 78-7, doi: 10.1016/j.cmrp. 2020.03.011

[21]Akujobi, and Jackson T.C, "Social Change and Social Problems," 494.

reduction in outdoor activities and 49 percent of them have changed their consumer spending habits to online grocery shopping.[22]

On the negative side, social conflicts began to appear between the people and government officials.[23] This happened as a result of job and income losses. Although there are groups who remain unaffected, the ideal working environment is completely different when working from home,[24] which has become the mainstream for working.[25] The virus also brought changes to health behaviour where efforts to maintain a healthy lifestyle are doubled through following medical officers' advice or consultations online. People also abstain from going on vacation to reduce the risk of contracting the virus. Aside from that, among the significant change is that lessons and classes are conducted fully online.[26]

Besides, new practices such as social distancing, self-isolation and quarantine have created a different social interaction among the community. As mentioned above, the people have adapted themselves to Internet life; working, learning and even shopping online which actually risks the formation of a cybercommunity,[27] also known as *Ohitorisama* as all the functions of life have shifted from physical to virtual through various applications such as Zoom, WhatsApp, Facebook, etc.[28] This is supported by the observation of changes in a country's political landscape. For example, in Indonesia, there are suggestions to carry out their next General Election online (e-voting) to protect the democratic institution during the pandemic.[29]

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[22]Subhro B. et al, "Impact of Lockdown Due To COVID-19 Outbreak: Lifestyle Changes and Public Health Concerns in India," *International Journal of Indian Psychology* 8, 2 (2020): 1385-1411. DIP:18.01.159/20200802, doi:10.25215/0802.159. 2020.

[23]Putu Agung, "COVID- 19 dan Potensi," [COVID- 19 and Potential], 4.

[24]Vinayak Kumar, and Ram Prasad Modalavalasa, "5 Lasting Changes from The COVID-19 Pandemic," *abcNEWS,* accessed on February 5, https://abcnews.go.com/Health/lasting-COVID-19-pandemic/story?id=72393992.

[25]Oswar Mungkasa, "Bekerja dari Rumah: Menuju Tatanan Baru Era Pandemi COVID 19," [Working from Home/WFH: Towards a New Order in the Pandemic Era COVID 19], *The Indonesian Journal of Development Planning* IV, 2 (2020): 131.

[26]Kumar, and Modalavalasa, "5 Lasting Changes."

[27]Jera Jeratallah A. and Yogi M., "COVID-19 Dan Perubahan Komunikasi Sosial," [COVID-19 and Social Communication Change], *PERSEPSI: Communication Journal* 3, 1 (2020): 94-102, doi: 10.30596/persepsi.v%vi%i.4510.

[28]Noor Dzuhaidah Osman, "Penjarakan Sosial: Mungkinkah Menjurus Malaysia Kepada Konsep 'Ohitorisama'", [Social Imprisonment: Is It Possible to Lead Malaysia to the Concept of 'Ohitorisama'], *BERNAMA,* accessed on April1, 2021, https://www.bernama.com/bm/tintaminda/news.php?id=1918129

[29]I'ib Sutera A., and Fifiana W., "Dampak Pandemi Covid-19: Modernisasi Dan Digitalisasi Komisi Pemilihan Umum Republik Indonesia (Kpu-Ri)," [Impact of the Covid-19 Pandemic: Modernization and Digitization of the General Election Commission of the Republic of Indonesia], *Jurnal Ilmiah Galuh Justisi Fakultas Hukum Universitas Galuh* 8, 2 (2020).

By examining the social changes during the Covid-19 crisis, it can be concluded that aside from the obedience of the people towards the new rules and laws introduced by the government, the fear of Covid-19 has also contributed to the social change. Ivan M. (2020) mentioned that the Covid-19 has stimulated a Pandemic Psychology which affects the emotions (fear and anxiety), social behavior (stigma and avoidance), prejudice and discriminations.[30] Although there are negative effects that have permeated into the society, the people still need to follow the SOPs and regulations to ensure *hifz al-nafs* (the preservation of life) over any other *maqāsid al-sharī'ah* namely *hifz al-dīn* (the preservation of religion) through religious activities, *hifz al-'aql* (the preservation of intellect) through education, *hifz al-nasb* (the preservation of lineage) through family relationships, and *hifz al-māl* (the preservation of wealth) through employment and incomes.

If the social change is observed closely, it can be seen that the basis of the changes is to ensure the safety and welfare of the people. In order for it to actualise its real purpose, the social change must align with *maqāsid al-shari'ah*. A *maslahah (*benefit) cannot be truly achieved without taking into account the *maqāsid al-sharī'ah* written in the Divine Law of Islam which consists of *al-kuliyyat al-khamsah* (the five universal essential elements) and *maqasid al-shari'ah al-'ammah* (the universal higher purposes of Sharī'ah).[31] For instance, *hifz al-'aql* means to seek knowledge in one of its interpretations.[32] However, in this pandemic, lessons could not be carried out properly following the new normal practices which affect the means to *hifz al-'aql*. Other elements such as *hifz al-din, hifz al-nafs, hifz al-nasl,* and *hifz al-māl* also face the same challenges. On the one hand, this new normal definitely curtails the spread of Covid-19 which is *hifz al-nasl*. However, on the other hand, it is as if other elements are abandoned especially the aspect of safeguarding wealth where the economic sectors suffer from the dire impacts such as the hindrance of global economic growth, reduced productivity, increase in unemployment, pay cuts, etc., during the implementation of the MCO.

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[30]Ivan Muhammad Agung, "Memahami Pandemi COVID-19 dalam Perspektif Psikologi Sosial," [Understanding the COVID-19 Pandemic in a Social Psychology Perspective], *Psikobuletin: Buletin Ilmiah Psikologi* Vol. 1, 2 (2020), 68 – 84. doi: 10.24014/pib.v1i2.9616.

[31]Abi Hamid bin Muhammad al-Ghazali, *al-Mustafa min 'Ilm al-Uṣūl,* ed. al-Shaykh T., (Kaherah: al-Maktabah al-Tawfiqiyyah, 2020), 2:483.

[32]Arina Haqan, "Rekonstruksi Maqasid Al-Syari'ah Jasser Auda," [Reconstruction of Maqāsid Al-Sharī'ah]

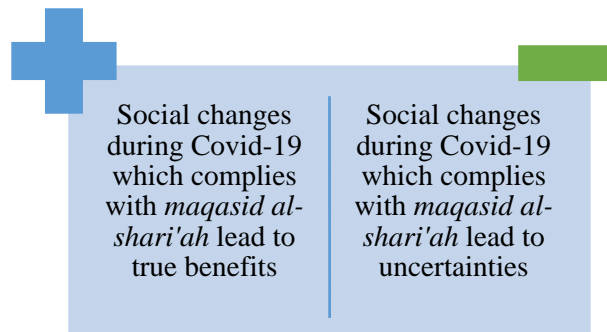*JPIK* Vol.1, No. 1 (2018): 135-152.

Figure 2. The theory of the relation of social change and *maqasid al-shari'ah*

Therefore, the fact that the Malaysians are going through social changes due to Covid-19 is undeniable. However, in addressing social change, it is important to identify whether the benefits of the people comply with *maqasid al-shari'ah* which is the constant variable. Hence, a thorough analysis on the social change phenomenon during Covid-19 in Malaysia needs to be studied in detail especially with regards to the elements of *maqasid al-shari'ah* to ensure the real actualization of *maslahah.*

3. Scope and Methodology

This qualitative study used the inductive, deductive and comparative methods. Data were collected using the library research design which focused on the factors and agents of social change, the forms of the new normal in Malaysia during the Covid-19 pandemic, as well as the classical and contemporary concepts of *maqasid al-shari'ah* to evaluate the actual benefits within this social change. Aside from journal articles, physical and PDF books, the documentation of data were also collected from official 195crutinize websites such as Google Scholar, Researchgate.net, Official Portal for Department of Statistics Malaysia (https://www.dosm.gov.my/v1_/), Official Portal for Ministry of Health Malaysia (https://www.moh.gov.my/), Official Portal for National Security Council Malaysia (https://www.mkn.gov.my/) and other related websites.

The issues were selected from five dimensions of the new normal which included religion, health, education, the family institution and social relationship, economy and charity property, and security. This denoted that other aspects were not crutinized although they also contributed to social change. Despite that, these aspects were also used for cross reference in providing a better understanding of the social change phenomenon in Malaysia. Lastly, social change issues and its analysis from the perspective of *maqasid al-shari'ah* discussed hereinafter were limited within the context of Malaysia.

4. Result and Discussion

To ensure the adaptation of the new normal within the community, the Government introduced the concept of CAPP; C = *Cegah* (Prevent and Educate), educating families and the community on the new normal, A= *Amalkan* (Practice), practicing good healthy habits as protective measures to prevent Covid-19 transmission, P= *Patuhi* (Adhere), abiding by

the SOP in operating the main sectors and other government directives, P= *Pantau* (Monitor), monitoring the status of personal and family health, as well as seeking treatment immediately should symptoms begin to show. This new normal in Malaysia was one of the steps taken during the phase of Recovery Movement Control Order (RMCO). This indicates that the new normal must be adopted into one's daily life for as long as Covid-19 is present. In order to familiarise the people with this new normal, the government took the initiative to introduce 4 strategies; border control, movement control, physical distancing and self-protection.[33]

As mentioned earlier, social change and the new normal are closely related. The discussion is focused on the new normal in the Malaysian context. This study suggests that social change has occurred dominantly in the aspects of religion, health, education, social relationships in families, economic, safety and welfare which are shown in Table 1. below:

Table 1. The benefits and harms of social change during Covid-19 pandemic

Element of *Maqasid al-Shari'ah*	Social Changes	Benefits	Harms
Religion (*Hifz al-Din*)	➢ People with chronic disease, children and old people are forbidden to enter the mosques or surau ➢ Temperature is checked at entry points ➢ Hand sanitizer is used ➢ Masks are worn ➢ Following the number of people allowed at one time	➢ Perform *ibadah* with family ➢ Uphold the *syiar* (the symbol) of Islam at home ➢ Strengthen the family bond	➢ Mosques are not utilised well ➢ There are groups unable to perform congregational and Friday prayers ➢ No social interaction within the society

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[33] The Ministry of Health Malaysia, "Norma Baharu Petugas Kesihatan," [New Norms for Health Workers],

Web Rasmi Kementerian Kesihatan Malaysia, accessed on February 14, 2021, http://COVID-19.moh.gov.my/semasa-kkm/122020/tinjauan-amalan-norma-baharu-kkm; The Ministry of Health Malaysia, "Pembudayaan Norma Baharu Dalam Komuniti Bagi Mencegah Penularan COVID1-9," [Cultivation of New Norms in the Community to Prevent the Transmission of COVID1-9], *Web Rasmi Kementerian Kesihatan Malaysia,* accessed on February, 2021, http://www.myhealth.gov.my/wp-content/uploads/Pembudayaan-Norma-Baharu-dalam-Komuniti-03082020.pdf.

Element of *Maqasid al-Shari'ah*	Social Changes	Benefits	Harms
Health (*Hifz al-Nafs*)	➢ Physical distancing is observed ➢ Shaking hands is avoided ➢ No gatherings such as *tahlil* and banquets occur ➢ Only for obligatory prayers are performed ➢ Awareness of Covid-19 information updates is provided ➢ Physical distancing (when not treating patients) is maintained ➢ Good personal hygiene is practiced ➢ PPE (medical officers) is used ➢ Get tested if symptoms appear ➢ Exercise and practice self-control to buffer stress ➢ Practice healthy diet	➢ Reduce the transmission of Covid-19 between doctors and patients ➢ Reduce the transmission of Covid-19 within the community ➢ Fee exemption for foreigners who do Covid-19 screening test ➢ Aware of personal health	➢ Limited supply of food and drinks ➢ Low-income families are badly affected ➢ Fatigue among hospital staffs ➢ High cost for quarantine centres ➢ Fear of treatment among chronic-diseased patients ➢ Postponement of non-urgent treatments
Education (*Hifz al-'Aql*)	➢ Online distanced learning using electronic devices ➢ Closing of schools and universities ➢ Prohibition of travelling abroad for students and staffs ➢ Cancel physical classes and workshops	➢ Increase computer literacy ➢ Learning from home session ➢ Strengthen the bond of students with their parents ➢ Increase skills and creativity to teach and learn online ➢ Distribute information, references and	➢ Students are left behind due to lack of devices ➢ Inability to concentrate due to surroundings ➢ Reduce of verbal communication ➢ Limited internet access ➢ Halt of classes at school and examination

Element of *Maqasid al-Shari'ah*	Social Changes	Benefits	Harms
		homework assignments quickly	➤Unable to perform laboratory experiments ➤Excessive use of gadgets
Social relationship within family (*Hifz al-Nasl*)	➤Limiting visitors ➤Practice the right cough and sneeze etiquette ➤Frequent hand washing ➤Monitor the health of family members ➤Use online shopping ➤Stay at home ➤Seek medical attention if developed symptoms ➤No handshakes	➤ Spending more time with family ➤ Making the concept of 'family first' come true ➤ Families are more disciplined to protect themselves	➤Absence of traditional culture of visiting ➤Delaying pregnancy ➤WFH parents unable to tend for childcare ➤Increase in divorce cases ➤Separated because of quarantine
Economic sector and employment (*Hifz al-Mal*)	➤Temperature checks at workplace ➤Check in MySejahtera at workplace ➤Wearing mask ➤Seek medical attention for employees with symptoms ➤Practice the right cough and sneeze etiquette ➤Frequent hand washing ➤Work from home if sick ➤Practice physical distancing among staff members ➤Avoid sharing foods with colleagues	➤ Explore new experience (WFH) ➤ Increase the use of e-commerce ➤ Rental exemption for small and medium enterprises ➤ Wage subsidy ➤ Additional allowance ➤ Creating new business platforms (eg: eBazar) ➤ Create time for loved ones while working remotely	➤Unemployment or decrease in source of income ➤Disruption during WFH ➤Closure of business premises ➤Pay cuts ➤Control monthly expenditures ➤Withdrawing and using savings ➤Work part time ➤WFH disruption ➤Insufficient emergency savings

Element of *Maqasid al-Shari'ah*	Social Changes	Benefits	Harms
The safety of the public (*Maqsad al-Amn*)	➤Use online shopping ➤Avoid vacations ➤Report any suspected Covid-19 cases ➤Limit and record visitors at residential areas ➤Avoid mass gathering ➤Practice social distancing ➤Halt or cancel any social activities	➤ Decrease of crime rate ➤ Decrease of road accidents rate ➤ Reduce risks of transmission	➤Increase of online scammers ➤Increase of the number of homeless ➤Malaysians stranded overseas
The welfare of the society (*Maqsad al-Takaful*)	➤Distributing assistance and reliefs from government or any private parties ➤Distribute according to SOP guidelines	➤ One-off financial assistance ➤ Debt moratorium ➤ Food aid ➤ Rental house assistance ➤ Donation ➤ Identifying the homeless ➤ Utility bills discount ➤ PPE donation	➤Delayed aid and supports to the rural area ➤People take advantage of doing charity to raise popularity ➤Moratorium penalty

(*Source:* The Department of Statistics Malaysia, 2020: The Ministry of Health Malaysia, 2020: The Official Portal MYHEALTH, 2020: The Ministry of Women, Family and Community Development Malaysia, 2020: eWarta MARA, 2020: Mualimin M.S et al., 2020: Nurul Naimah R. et al. 2020)

Based on Table 1 above, it can be concluded that drastic changes have occurred in the social life of Malaysians during the Covid-19 pandemic. This has also been asserted by the Department of Statistics Malaysia (2020) which reported one fourth of 1175 respondents agreed that there were significant changes in their lives due to Covid-19.[34] Although the social changes were initially encouraged by the government, it cannot be flouted and must

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[34]The Department of Statistics Malaysia, "Kajian Kes Impak Perintah Kawalan Pergerakan Kepada Penduduk Malaysia," [Case Study of the Impact of Movement Control Order on the Population of Malaysia], *Official Website of The Department of Statistics Malaysia DOSM/BPPD/1.2020/Siri 17,* accessed on February 14, 2021, https://www.dosm.gov.my/v1/uploads/files/6_Newsletter/_Newsletter%202020/DOSM_BPPD_1-2020_Siri-17.pdf

be followed so as to ensure a decrease in Covid-19 transmissions. The new normal now is to avoid the 3Cs; crowded places, close-contact, and confined and enclosed spaces.[35] The encouragement of the 3Ws which are wear: wear a mask; watch: watch your distance (6 feet away), and wash: wash your hands, is seen as an effective way to overcome the spread of the virus while waiting for the success of Covid-19 vaccine development.[36]

Although the social changes in Table 1 can be classified based on *al-kuliyyat al-khamsah* (the five universal essential elements) which consists of the religion, life, intellect, lineage and wealth, and the *maqāsid al-sharī'ah al-'ammah* (the general higher purposes of Shariah) which are *al-amn* (safety) and *al-takaful* (solidarity). There are striking similarities between the two. The 3Cs and 3Ws implemented in the new normal are both a form of safeguarding life (*hifz al-nafs*) from Covid-19. The life becomes the most important *daruriyyat* (necessities) among the five elements of *maqasid al-shari'ah* in this outrageous pandemic, even if it were to be compared to *ibadah* (worship) such as congregational prayers.[37]
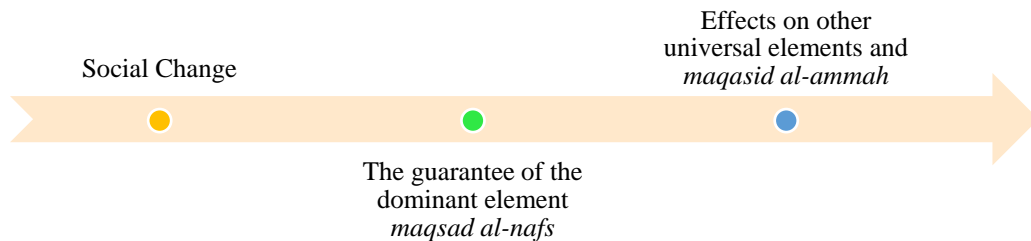
Social Change

Effects on other
universal elements and
maqasid al-ammah

The guarantee of the
dominant element
maqsad al-nafs

Figure 3. The relationship between social changes and the dominant element of *maqasid al-shari'ah*

Based on Figure 3, the *maqsad al-nafs* (the life objective) can be guaranteed through the adoption and adaptation of social changes in Malaysia. However, the question arises thereon, whether this situation may lead to the abandonment of the other elements of *maqasid al-shari'ah*. The new normal being practiced currently focuses primarily on healthcare, which may cause the people to question the role of the new normal in preserving the other elements. For example, the issue of prohibiting congregational and Friday

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[35]World Health Organization, "The New Normal," *Official Website of World Health Organization*, accessed on February 17, 2021, https://www.who.int/malaysia/emergencies/COVID-19-in-malaysia/information/the-new-normal.

[36]University of IOWA Hospitals and Clinics, "Navigating COVID-19: The Three Cs and Three Ws, "accessed on February 20, 2021, https://uihc.org/health-topics/navigating-covid-19-three-cs-and-three-ws.

[37]Muhammad Safwan H et.al, "Keperluan Organisasi Islam Terhadap Kriteria Pengurusan Berkualiti dalam Menjamin Maqasid al- Sharī'ah" [The Needs of Islamic Organizations towards Quality Management Criteria in Ensuring Maqasid al-Sharī'ah], in *Pemerkasaan Institusi Islam di Malaysia: Melakar Kecemerlangan Masa Hadapan,* Baharom Kassim et al. (Eds.), (Shah Alam: Persatuan Ulama' Malaysia, 2020), 47-80.

prayers[38] when actually *hifz al-din* (preservation of religion) is the source for prosperity on the earth.[39] There are also some groups of people who are reluctant to accept the new normal as they have experienced the economic knockout from the lockdowns and restrictions. This shows that there is a conflict of interests between the preservation of life and the preservation of wealth, particularly during the implementation of MCO 1.0 and MCO 2.0. This dilemma affects both the people and the Government since the economic sector could not operate normally. For instance, during MCO 1.0, the Government faced a total loss of 100 billion MYR.[40]

From the perspective of *maqasid al-shari'ah*, it is important to observe the forms of Covid-19 social changes that have occurred in Malaysia, and the achievement of *maqasid al-shari'ah* in each change. Hence, this study unveils the selected concepts of *maqasid al-shari'ah* as the path of analysis for this research.

In the traditional theory of *maqasid al-shari'ah*, *kulliyat al-khamsah* consisting *of hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-nasl* and *hifz al-māl* is defined as the preservation of religion, life, intellect, lineage, and wealth.[41] Each *maqsad* (purpose) is attained in two ways; the positive dimension namely *janib al-wujud* (maintaining the existence of something and its enforcement) and the preventive dimension *janib al-adam* (protecting something from anything that leads to its destruction). It is noteworthy that the examples of *janib al-adam* are more towards *hudud* punishment, *qisas* or *tazkīr*.[42] In today's context, *janib al-adam* would mean the efforts to preserve *maqasid al-shari'ah* through the enforcement of law.[43]

Among contemporary scholars, although the concept of *al-kulliyat al-khamsah* is accepted, the notion of *maqasid al-shari'ah* is renewed into a wider scope thus highlighting

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[38]Admin, "Al-Bayan Siri 5: Takut Allah Atau Takut COVID-19?" [Al-Bayan Series 5: Fear of God or Fear COVID-19], *Website AL-BAYAN,* accessed on February 21, 2021, https://zulkiflialbakri.com/al-bayan-siri-4-takut-allah-atau-takut-covid-19/.

[39]Muhammad Sa'id Ramadan al-Buti, *Dawabit al-Maslahah fi al-Sharī'ah al-Islamiyyah* (Dimashq: Muassasah al-Risalah, 1973), 120.

[40]Rafidah Mat Ruzki, et al., "Negara rugi RM2.4 bilion sehari sepanjang PKP," [The country loses RM2.4 billion a day during the PKP], *Berita Harian,* accessed on February 21, 2021, https://www.bharian.com.my/berita/nasional/2020/05/683813/negara-rugi-rm24-bilion-sehari-sepanjang-pkp.

[41]Al-Ghazali, *Mustasfa,* 2:482; Al-Amidi, *al-Iḥkām fi Usul al-Ahkām,* ed. 'Afifi A. R. (Riyad: Dar al-Ṣami'i, 2003), 3:343; Al-Shatibi, *al-Muwafaqāt,* ed. Abu 'Ubaiydah M., (Saudi: Dar Ibn 'Affan, 1997), 2:17-18.

[42]Al-Shatibi, *al-Muwafaqat,* ed. Abu 'Ubaiydah M., (Saudi: Dar Ibn 'Affan, 1997), 2:17-18; Al-Buti, *Dawābit al-Maslahah,* 121. Yusuf al-Qaradawi, *Dirasah fi Fiqh Maqāsid al-Sharī'ah Bayn al-Maqāsid al-Kulliyyat wa al-Nuṣūs al-Juz'iyyat* (Kaherah: Dar al-Shuruq, 2008), 27-28.

[43]Muhammad Safwan H. et al., "Keperluan Organisasi," [Organizational Needs], 47-80.

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the element of society *(ijtima'i)*,[44] however, due to certain opinions based on the classical interpretation, it is more inclined towards individuality.[45] Based on that reasoning, the concept of *hifz al-din* is to protect and respect the freedom of faith, *hifz al-nafs*; to protect and preserve the basic human rights, *hifz al-'aql*; to think and to seek knowledge, and prevent one's self from the brain drain phenomenon, *hifz al-nasl;* to protect the institution of the family, *hifz al-mal*; the social solidarity in the aspect of economic and public welfare by reducing the gap between the rich and the poor.[46]

Therefore, the Covid-19 social change must be viewed from the perspective of a wider community as it is a global issue. In this case, both the traditional and contemporary interpretations of *al-kulliyat al-khamsah* are needed. Besides, there should also be an analysis on this social change from the perspective of *maqasid al-shari'ah al-'ammah* such as *al-amn* (peace), *al-hurriyah* (freedom), *al-ikha'* (human brotherhood) and *al-takaful* (solidarity).[47] This is to examine each social change phenomenon from the basic human rights aspect which might have been neglected when the Government centred the focus of law enforcement on other aspects.

Based on this selected premise, *maqasid al-shari'ah* is guaranteed to be preserved in the social change of Malaysia. For instance, in the context of religion, although the people are unable to perform congregational prayers at the mosque, they are still able to do so at home with their families. In fact, for people in the red zone areas it is permissible to substitute the Friday prayers with the *Zuhar* (noon) prayer to protect their lives from Covid-19.[48] Besides, *hifz al-din* is still upheld as the administrative staff of mosques and selected *jemaah* still performed the prayers albeit in a small congregation at the mosque as a *syiar* (symbol) of Islam.[49]

The element of *hifz al-nasl* is also maintained during the social change due to Covid-19. The social changes that have occur currently are more inclined to *hifz al-nafs* in order to prevent the spread of the deadly virus. As mentioned before, in the modern context, *janib al-adm* is a preventive measure through the enforcement of the law, to protect the presence of *maqasid al-shari'ah*. Thus, implementation of social change by inculcating the new

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[44]Jasir 'Audah, *Maqāsid al-Sharī'ah Dalil lilmubtaiin* (Doha: al-Ma'had al-'Alami li Fikr al-Islami, 2010) 28 Al-Qaradawi, *Dirasah fi Fiqh Maqāsid,* 28; Hashim Kamali, *Maqasid al-Shari'ah, Ijtihad and Civilisational Renewal* (Kuala Lumpur: IAIS, 2012) 34.

[45]'Audah, *Maqasid al-Sharī'ah,* 28. Al-Qaradawi, *Dirasah fi Fiqh Maqāsid,* 29.

[46]Arina Haqan, "Rekonstruksi Maqasid," [Maqāsid Reconstruction], 135-152.

[47]Al-Qaradawi, *Dirasah fi Fiqh Maqāsid,* 28.

[48]Pejabat Mufti Wilayah Persekutuan, "*Al-Kāfi* #1657: Hukum Solat Jumaat Dalam Suasana COVID-19," [The Law of Friday Prayers in the Atmosphere of COVID-19], Official Website of Pejabat Mufti Wilayah Persekutuan, accessed on February 19, 2021, https://muftiwp.gov.my/artikel/al-kafi-li-al-fatawi/4318-al-kafi-1657-hukum-solat-jumaat-dalam-suasana-covid-19.

[49]Muhammad Safwan H. et al., "Keperluan Organisasi," 47-80.

normal is justified. In other words, if the new normal is not implemented, it could bring harm to many lives due to the uncontrolled spread of the virus.

However, *maqsad al- 'aql* seems to be slightly neglected. Students were unable to attend classes in the physical classrooms throughout the learning session of 2020. In fact, the teaching-learning process had shifted to the virtual world of learning through applications such as the Telegram, WhatsApp, Zoom, Google Meet, YouTube, etc..[50] This social change in education has affected a number of underprivileged students to be left behind due to problems such as the lack of gadgets, poor Internet connection, lacking in the related skills for information technology, or unsupportive surroundings. If the online distant learning approach is not handled effectively, it may widen the gap between the poor and the rich, as well as the gap between the urban area students and rural area students as 65 percent of 5772 primary schools are located in the rural districts.[51] Therefore, *hifz al-aql* which should be preserved by seeking knowledge, will be threatened through the adoption of e-learning and teaching modes.

However, the online distanced learning during this pandemic complies with the *Idha Ta'arada Mafsadatan Ru'iya 'Azamuha Dararan bi Irtikab Akhafuha method* (the greater harm should be prevented by forbearing the lesser) in the interests of the community. In the case of the social changes within the education system due to Covid-19, the greater harm lies in the transmission of the Covid-19 virus among the students at schools or universities, and the lesser harm is to halt physical classes and replace with online learning even if it may lead to other difficult situations. Therefore, the social changes that have occurred in education are still able to preserve the intellect but with a rather different approach despite the setbacks. The harm it imposes is less compared to the spread of Covid-19 among the students which threatens the preservation of their lives.

Figure 1 also shows that *maqsad al-nasl* is upheld well. In fact, the bond of a family institution can be strengthened when they meet frequently and carry out activities together. During this pandemic, the children are confined to homes, while their parents work from home. Although there are reports of domestic abuse and divorces due to the social change during this pandemic, the numbers are still under control.[52] Moreover, the social change has changed the culture of handshake greetings and visiting relatives and families. The

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[50]Tan Lii I., "Covid-19: Extensive Lifestyle Changes are on the Cards," *PENANG INSTITUTE,* accessed on February 21, 2021, https://penanginstitute.org/publications/COVID-19-crisis-assessments/COVID-19-extensive-lifestyle-changes-are-on-the-cards/.

[51]Jamal Othman, "Tiada Capaian Internet, Gajet Seperti Belajar Di Sekolah Daif," [No Internet Access, Gadgets like Studying in Poor Schools], *Berita Harian,* accessed on February 17, 2021, https://www.bharian.com.my/berita/nasional/2021/01/779410/tiada-capaian-internet-gajet-seperti-belajar-di-sekolah-daif.

[52]Mohd Hafiz Ismail, "Kes Perceraian Di Malaysia Rekodkan Peningkatan Luar Biasa," [Divorce Cases in Malaysia Record Extraordinary Increase], *Sinar Harian,* accessed on February 18, 2021, https://www.sinarharian.com.my/article/116749/BERITA/Nasional/Kes-perceraian-di-Malaysia-rekodkan-peningkatan-luar-biasa.

objectives of these cultures are to strengthen the bonds between families and to instill respect for the elderly. In this context of *hifz al-nasl*, it is still achieved through the new normal where activities are performed virtually through online interaction namely video calls, etc., which have helped families to remain close despite not meeting physically. In addition to that, the new normal has managed to maintain *hifz al-nafs* among the elderly.

Meanwhile, from the aspect of *hifz al-mal*, the social change has exerted a catastrophic impact on the economic sector. The growth of economy is expected to shrink to **-**5.8 percent.[53] In fact, in Malaysia, the abrupt shift of working from home as well as the SOP guidelines at the workplace has caused a negative influence on employees' performance and productivity. This indicates that the social change in the aspect of economy causes harm to the public such as workplace disruption, unemployment and loss of income sources. A study conducted by Tan L.I (2020) reported that 46.6 percent of the Malaysians have lost their jobs and 71.4 percent of them do not have emergency savings to support their monthly expenditure.[54]

The failure to implement *hifz al-mal* during the Covid-19 social change will eventually affect other elements, especially *al-nafs*, *al-'aql*, and *al-nasl*. For instance, in the case of *hifz al-nasl*, the life cannot be protected as the poor cannot afford the medication costs such as swab tests, or medical consultations.[55] *Hifz al-'aql* is also affected where low income families are unable to buy electronic devices or pay for suitable Internet subscriptions for online distance learning causing them to be left behind among their peers. H*ifz al-nasl* is seen when unemployment issues resulted in many parents being unable to provide for their families as well as quarrels and arguments among family members or even divorces.
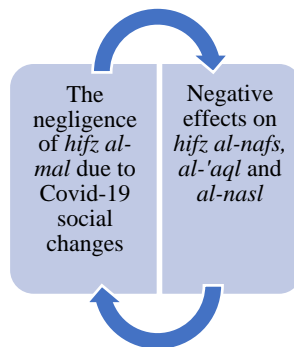

Figure 4. The implication of *hifz al-mal* towards *hifz al-nafs, al-'aql and al-nasl*

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[53]United Nations, *Impacts of The COVID-19 Pandemic on Trade Development* (Geneva: United Nations Publications, 2020), 13.

[54]Tan L. I, "Covid-19: Extensive Lifestyle."

[55]Liberty J., "Orang Kaya Lebih Mudah Peroleh Tes Covid-19 di Indonesia," [Rich People Easier to Get Covid-19 Test in Indonesia], *Suara.Com,* accessed on February 19, 2021, https://www.suara.com/tekno/2020/04/22/162519/orang-kaya-lebih-mudah-peroleh-tes-covid-19-di-indonesia?page=all.

Therefore, the drawbacks of *hifz al-nafs* must be accommodated for by the Government and non-governmental organisations through financial stimulus and support or donations. The government of Malaysia introduced a RM250 billion economic stimulus package (PRIHATIN) as well as an economic recovery plan and economic relief package (PERMAI) valued at RM15 billion.[56] The economic downturn has also brought out the empathy of Malaysians where the people became generous and fundraised donations to help the ones in need.[57] Although it will not solve the economic crisis, it has helped the needy to lessen their burden. This complies with the *al-Darurah Tuqaddar bi Qadriha* method meaning a harm is eliminated to an extent that is possible. Therefore, the damage of Covid-19 social change on *maqsad al-mal* can be controlled through financial assistance as well as public solidarity which is strongly encouraged in *maqsad al-takaful*. In other words, *hifz al-mal* is still upheld through the solidarity of the people and support from the government.

The presence of social change as a result of the new normal practices as shown in Figure 1 is considered as a new *'urf* (custom) because it affects the life of the society directly. The concept of *'urf* is something that is acceptable and able to be practiced continuously by people of sound minds[58] either in the forms of actions or words as long as it does not contradict with the holy Qur'ān and *Sunnah*.[59] In the case of the Covid-19 social change, this premise shows that the new normal is regarded as a new *'urf* which is relevant to be practiced. This is based on justifications of the *'urf* which is accepted as one of the supplementary sources of Islamic law by the majority of the Muslim jurists especially Maliki and Hanafi[60] for the purpose of preventing hardships and difficulties in the life of the people.[61] This indicates that the *'urf* is a source of law which is based on seeking *maslahah* and repelling harm[62] which also means the use of *'urf* is to bring benefit to the

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[56]Ministry of Finance of Malaysia, https://www.mof.gov.my/ms/, accessed on February 17, 2021.

[57]Bernama, "Rakyat Malaysia hulur sumbangan tanda solidariti untuk Sabah," [Malaysians donate as a sign of solidarity for Sabah], *Astro Awani,* accessed on February 15, 2021, https://www.astroawani.com/berita-malaysia/rakyat-malaysia-hulur-sumbangan-tanda-solidariti-untuk-sabah-265588; Siti Normala, Siti Suriani, "Kita jaga kita' manifestasi solidariti rakyat Malaysia,"[We take care of our 'manifestation of the solidarity of the people of Malaysia], *Berita Harian,* accessed on February 20, 2021, https://www.bharian.com.my/rencana/komentar/2020/11/754670/kita-jaga-kita-manifestasi-solidariti-rakyat-malaysia.

[58]Ibn 'Abidin, *Majmu'ah Rasail Ibn 'Abidin* (t.tp: t.p, t.t), 114.

[59]Muhammad Zakariya, al-Bardisi, *Usul al-Fiqh* (Kaherah: Dar al-Thaqafah, t.t), 333.

[60]Amir Abdul 'Aziz, *Usul al-Fiqh al-Islami* (Kaherah: Dar al-Salam, 1997), 506.

[61]Salih bin Abdul bin Hamid, *Raf' al-Harj fi al-Sharī'ah al-Islamiyyah: Dawabituhu wa Tatbiquhu* (Makkah al-Mukarramah: Markaz al-Bahth al-'Ilm wa Ihya' al-Turath al-Islami, t.t), 322.

[62]Ahmad Fahmi Abu Sunnah, *al-'Urf wa al-'Adah fi Raky al-Fuqaha'* (Cairo: al-Azhar, 1947), 33-38.

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public.[63] Hence, al-Shatibi asserts that the *'urf* must be acknowledged as the Islamic law source to instill *maslahah*.[64] However, the *maslahah* derived from the *'urf* must be determined by several conditions such as the *'urf* must not be contrary to the rules of Shariah literally or figuratively.[65] This also means that the *'urf* has a wide range of authority in problems that are not mentioned in the holy Quran or Sunnah.[66]

Based on this premise, it is clear that the Covid-19 social change phenomenon in Malaysia is considered as a new *'urf*. The implications are that it must be implemented in order to uphold the *maslahah* of the public. Although it started as an order by the Government, this new normal is in accordance with the *Tasarruf al-Imam Manut bi al-Maslahah method* meaning the authority of the ruler over the ruled ones is made conditional on the enhancement of the public welfare. In fact, cultivating the new normal into the daily life of the society will guarantee the preservation of health, which entails the preservation of *maqsad al-nafs*, alongside the other elements of *maqasid al-shari'ah*.
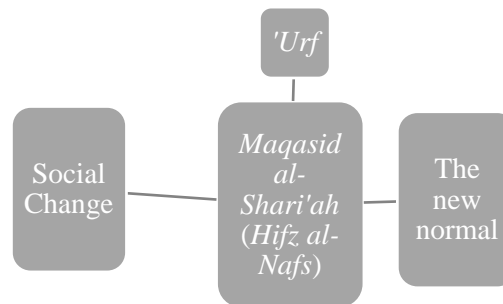

Figure 5. The relationship between the *'urf*, social changes and the new normal with *maqasid al-shari'ah* (*hifz al-nafs*)

It is worth to note that the Malaysians accepted the social change very well. This is seen in a survey research by the Ministry of Health Malaysia where the majority of the respondents practice self-discipline to prevent the spread of Covid-19 such as wearing masks (93.9 percent), maintaining physical distance (89.6 percent), and frequently washing hands using soap and water or hand sanitizers (89.7 percent). The respondents are aware of the importance for social change after going through the new normal to an extent where they do not hesitate to remind their family members to wear masks (93.8 percent), maintain

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[63]Mohd Anuar R., "Instrumen 'Urf dan Adat Melayu Sebagai Asas Penetapan Hukum Semasa di Malaysia," [Instruments' Urf and Malay Customary Law as the Basis of Determination While in Malaysia], *Jurnal Pengajian Melayu* 17, 2006.

[64]Al-Shatibi, *al-Muwafaqat,* 2:494.

[65]Mustafa Dib al-Bugha, *Athar al-Adillah al-Mukhtalaf fiha fi al-Fiqh al-Islami* (Dimashq: Dar al-Imam al-Bukhari, t.t) 268.

[66]Muhammad Abu Zahrah, *Tarīkh al-Madhahib al-Islamiyyah fi al-Siyasah wa al-'Aqāid wa Tarīkh al-Madhahib al-Fiqhiyyah* (Kaherah: Dar al-Fikr al-'Arabi, t.t) 356.

the SOP of social distancing (90.1 percent), wash hands using soap and water or hand sanitizers (90.8 percent).[67] Based on this report, it can be concluded that the majority of the Malaysians accept the social change positively whereas some who still disobey the SOPs and disagree with the new normal order.
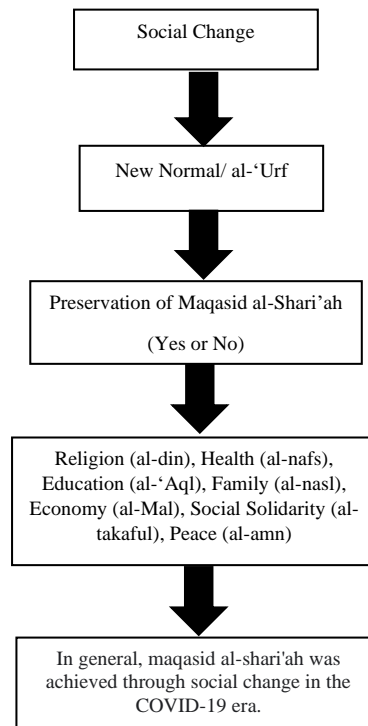

Figure 6. The relationship between social change and *maqasid al-shari'ah*

5. Conclusion

The Covid-19 social change in Malaysia has been made to occur through the adoption of the new normal which is regarded as the new *'urf* in the times of this pandemic. This social change must be thoroughly accepted by the society to realise the *maqasid al-shari'ah* which consists of religion, life, intellect, lineage, wealth, social solidarity and universal peace. Although the Covid-19 social change is more inclined to the preservation of life, this does not imply that the other elements are disregarded. It can be concluded here that *maqsad al-nafs* is dominant and prioritised in the new normal whereas other elements may appear to be completely neglected if it were to be seen from the perspective of harm

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[67]The Ministry of Health Malaysia, *"Tinjauan Amalan Norma Baharu KKM," Official Website of The Ministry of Health Malaysia,* accessed on February 20, 2021, http://covid-19.moh.gov.my/semasa-kkm/122020/tinjauan-amalan-norma-baharu-kkm.

(*mafsadah*). However, this issue must be approached as per previous discussion. In conclusion, social change has managed to preserve and protect all the selected elements of *maqasid al-shari'ah* in this study, with regards to important methods such as *Dar' al-Mafasid Awla min Jalbi al-Masalih* (repelling harm comes in priority over achieving benefits) and *Idha Ta'arada Mafsadatan Ru'iya 'Azamuha Dararan bi Irtikab Akhafuha* (the greater harm should be prevented by forbearing the lesser).

Acknowledgement

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